

The Missionary Helper.

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THOUGHT FOR THE SEASON.—The summer with its intense heat, with rest for some and weariness for others, has become a part of the unchangeable past. The ripened leaves are dropping here and there, and men hasten to gather the harvests which have been storing up from sunshine and shower food for man and beast. In hundreds of busy kitchens this food will pass through the various processes needed to make it appear upon family tables in appetizing form. How about the hungry *souls* waiting for nourishment? There is plenty of food for them. Who will glean this spiritual food and prepare it for use and take it to the famishing ones of earth? Will brains that have found rest in country or at mountain or sea-shore resorts bring their freshened powers to bear on the problem of feeding hungry souls? It is not consistent for us to say, "Salvation is free. Whosoever wants it may take it." To the ignorant and debased of earth, to minds in heathen darkness, there is nothing attractive in creeds and the formalities of religion. As well might it be said to starving people, "Go into the fields. Gather the wheat and devour it. Dig the potatoes and eat." The hungry souls of earth need that spiritual truth be presented to them in such form that they can receive it. Sometimes the soulful hymn, at others the word of sympathy in time of need, or generous dealing in business, forms the medium through which souls can assimilate the

truth. The Salvation Army, at first viewed suspiciously by Christian people, has taught the lesson that tact is needed in conveying truth to souls so that they will receive it. The question for Free Baptists to ask and answer at the beginning of another season of activity is, How much spiritual food can we supply to this hungry world, in such form that it can be received by weakened spiritual digestive powers, as well as by those which are stronger?

WHERE IS THE MISSING LINK?

WHAT would be the result if each reader should take up this number of the HELPER, asking the question, "*How can I help?*" The HELPER has a double mission,—that of teaching people so as to enable them to *be helpful*, and that of inspiring them so that they will *want to help*. If it can succeed in the latter it surely will in the former. When an earnest desire to make the world better possesses any soul, the longing grows to avail one's self of all possible helps that can aid to that end. Humanity needs help, physically, intellectually, spiritually. The mission of the church is to be the *universal helper*.

Not only did the disciples of Jesus fail to understand the true meaning of his kingdom, but their successors have been only slowly appreciating its true character. Thank God! There is now a greater awakening than ever before to the real truths embodied in Christ's teachings. Everywhere we find the fact of the brotherhood of man becoming a more practical thing in the minds of thoughtful people. Let us spread such ideas as rapidly as possible. They will speedily develop the spirit of missions. Admit that the people of the world are one great family, admit that the establishment of the kingdom which Christ came to bring to the world means making us one great brotherhood and sisterhood, and where is there left room

for any one to plead a lack of interest in missions home or foreign?

To the thoughtful person there come the questions, Where is the "missing link" between Christ's truth and the world's needs? Why is the Sermon on the Mount to so large an extent the theory of the church, instead of its practical life? With our daily prayer, "Thy kingdom come," why so little personal responsibility in regard to conditions of society throughout the world, which must be changed before it can ever come? Why so little serious questioning, How can I *help* it to come? How help this year,—to-day? How help with my environments and with my accepted life duties?

As these thoughts have demanded attention, the suggestion has come that all MISSIONARY HELPER readers and all others who will, form a band who will agree to ask the question daily, How can I help to-day? This question would lead to the study of the world's needs and of our own possibilities. We do not propose any formal organization. But we shall take it for granted that many will inwardly respond, "I will be one," and we may often refer to the *How Can I Help Band*, whose members will all be known to Him whose kingdom is waiting to come, until his people are ready in the day of his power.

PASSAGE MONEY NEEDED.

ALL lovers of our mission in India will be glad of the reinforcement which is to return to the field this fall. The Coldrens, Burkholders, Mrs. D. F. Smith, and Hattie Phillips will be joyously welcomed by weary toilers over the sea.

The Woman's Society is responsible for the passage money for *Mrs. Smith* and *Miss Phillips*. This must be forthcoming at once. Are there not *many friends* of these faithful and efficient workers who will gladly send offerings to our treasurer, Miss L. A. DeMeritte, Dover, N. H., to help raise this money within a month?

We recently attended a meeting where nearly one hundred persons pledged themselves to be *each* responsible for the support of *one missionary* in a foreign land. Some of them were persons of small means.

If, as a people, we desire God's richest blessings upon us, we must do more earnestly the work which we have undertaken for him. We must give more freely. We must pray in unwavering faith for the conversion of the heathen, and for God's constant presence with our missionaries.

During our civil war many men who could not go to the front paid for a substitute. The work is urgent. The command is, "Go." Bring the tithes into the storehouse until the treasury shall overflow and we shall need to call for candidates to send out.

RELIGIOUS NEWSPAPERS IN MISSION WORK.

BY BESSIE A. STRONG.

NEWSPAPERS have come to be a large factor in the make-up of our daily lives. All schemes that make or mar human greatness are promoted by the newspapers, and Christianity has wisely called to her aid this all-pervading power to help in spreading her life-giving truths among the children of men. It is the duty therefore of all Christians to take religious papers and read them. Our souls need the sustenance of the truths they tell as much as our bodies need bread. The old truths of the Bible are told over again with coloring and tone to suit our times and manner of living. Heart experiences of trials and triumphs are told with an effectiveness which goes far to prove that the Holy Spirit did not cease to inspire the pens of devoted writers when the loving apostle laid down his with such a gracious benediction.

Having read, distribute to friends and foes, saints and sinners, large and small, sick and well, old and young, to *everybody*. Freely as ye have received, freely give. Never allow your religious paper to be torn. It contains truth that may

save a soul from sin, instruct the ignorant, and comfort the sorrowing. Give each paper to somebody and give it now. You say they are so good you want to keep them to read over some future day. The chances are you never will read them again,—because when that future day comes it will bring a new paper, just as refreshing as this. One might as well set aside a glass of water that is especially cool and sweet in anticipation of to-morrow's thirst. Better give it to some thirsty neighbor, for if in need of a drink to-morrow that glass of water will not satisfy. Pass the paper to him who has none, and trust the future to supply its own demands. You fear "they will not be appreciated, will be torn and wasted." Very likely many of them will be. Thousands of blossoms produce no fruit, but if there were no blossoms there would be no fruit. Millions of acorns never become oaks, but if the discouraged tree ceased to bear acorns there would be no spreading forests. Many drops of every summer shower never reach the root of any plant, but if rain-drops cease to fall, all vegetation dies.

Scatter the papers. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

As we read let us watch for the calls for papers here and there. Did you notice the account of three Sunday-schools in Western Kansas trying to live without papers or picture-cards? Send a shower of them on that thirsty field. Much of interest will be added to the meetings of our church societies when we glean from our papers facts concerning the work of our missionaries, and read them as part of the program.

It was a step in the right direction when the A. C. F. of the Hillsdale Quarterly Meeting voted, a year and a half ago, to read all of Brown's letters published in the *Star*, *Free Baptist*, and *Dayspring* in their regular weekly meetings. In this way

they keep acquainted with the man and his work, its needs and its success.

The Woman's Missionary Society can scarcely make too much use of the letters published in the HELPERS. The HELPERS do seem almost too handsome and precious to give away, but we can at least lend them. Never count your duty done until some other woman has had the pleasure of reading them. Carry them to the missionary meeting. Read from them. Learn and recite the lesson assigned; then send them to the sisters who do not take them and were too busy to be present. Always take your religious paper. Always read it. Never tear it. Always lend or give it away. Never store it away in any dark cupboard or closet, like the talent hid in the napkin. Keep it in the light, passing from hand to hand as long as it will hold together, and then gather up the fragments that nothing be lost.

Fairfield, Lenawee Co., Mich.

A HINDU, conversing with a Church Missionary Society missionary in India, in answer to the question, "Which of all our methods do you fear most?" said, "Why should I put weapons into the hands of an enemy? But I will tell you. We do not greatly fear your schools, for we need not send our children; we do not fear your books, for we need not read them; we do not fear your preaching, for we need not hear it; but we dread your women and your doctors, for your doctors are winning our hearts, and your women are winning our homes, and when our hearts and our homes are won, what is there left us?"—*The Independent*.

"THE best example of self-denying liberality in the Bible is recorded of a woman. The best example of loving service is recorded of a woman. The best example of conquering prayer is recorded of a woman."

"THE UNFAILING CRUSE."

IS thy cruse of comfort failing?
Haste its scanty drops to share,
And through all the years of famine
Thou shalt still have drops to spare.

Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner
Scattered fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall grow.

Art thou stricken in life's battle?
Many wounded round thee moan;
Lavish on their wounds thy balsams,
And that balm shall heal thine own.

Is thy heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longing still.

Is thy heart a living power?
Self-entwined, its strength sinks low;
It can only live in loving,
And by serving love will grow.

—Elizabeth Rundle Charles.

GLEANINGS FROM THE CENSUS.

BY MRS. F. KIES.

"IT is impossible," was the first thought when Mrs. Burlingame's request in regard to the census was forwarded through the State Secretary. It cannot be done in this large Q. M., at this busy season of the year, the officers many of them being farmers' wives, with the care of families, and burdened with extra help and other trials incident to the "heated term." But I have been happily disappointed, and mean the readers of the HELPER shall share some of the inspiration gathered from these faithful sisters in country Auxiliaries. May God richly bless them! I feel that they are a great power in the work of the W. M. S.

One dear sister in a new Auxiliary writes, "I was so glad you sent that letter. *Every lady member* in our church belongs to the W. M. S. and we take ten copies of the HELPER. We have doubled our subscription this year. We have just sent five dollars, thank-offering money, to help pay passage of the missionaries. We are trying hard to raise \$50 for the pastor's salary. We had a thank-offering meeting and carried out the program in full. Ten were present though the weather was stormy. *I could not have got that number out last year.* I give the sisters something to do, and then they try to learn about the work and so become interested. We are planning for a Band. I am going to lay the work before the children and the older ones in the Sabbath-school."

This dear sister is the only woman in a large family in a farmer's home, is not strong, and her hair is already touched with silver and not many months since she deplored her "lack of success" in interesting others in missionary work. The church is a new one and we can look forward to an assured blessing on the Auxiliary that has in its membership every lady member in the church and some outside. The sisters are widely scattered, but surely God will give them the increase.

These are extracts from private letters but are too good to keep. Another writes, "I live four miles from the village where we meet. We are planning for a concert. We hold missionary fairs and mouthly meetings. We have had no pastor for three years."

From many an Aid and W. M. S. comes the report, We raised such an amount on pastor's salary, painted the church, purchased stoves, etc. Two of the stronger Auxiliaries, both in country churches, report forty-two and forty-eight members. What might we not accomplish in this denomination if the laymen would work as hard in proportion to their strength and give as liberally as the laywomen. Let us prayerfully consider each step of our onward progress, and while we plan for ultimate union be careful not to dampen the efforts of the sisters "who are bearing the burden and heat of the day."

Hillsdale Q. M.

PROGRESS AMONG THE CHINESE.

THERE is no more live question before the American people to-day than our relation to the Chinese. When we consider how large a proportion of the heathen are of that nationality, the question is not only a political one, not only one connected with capital and labor, but one most intimately associated with missions.

The fact that converted Chinese in this country have organized for foreign mission work, and arranged for sending a missionary to their own land is a most important one.

It is often argued against allowing the Chinese to come to this country that they leave no money here. The *Missionary Herald* gives some important facts along this line:

"The Chinese living in America have so often been accused of carrying home to China all the money earned by them in this country that perhaps a statement of the liberality with which those who have become Christians give to home and foreign missions will not be amiss. We find that with a

membership of 161 in the various churches of California the Chinese have raised \$6,290 40 for all benevolences, or \$39.07 for each member. For the expenses of their own Association they have given \$2,029.90, or \$12.60 a member.

"For home missions the amount raised and expended has been \$1,913.45, or \$11.88 per member; while for foreign missions they have given \$2,181.20, or \$13.54 per member, an amount which if equaled by all the members of our churches would not only put \$1,000,000 into the treasury of the American Board but \$6,862,505.28 annually more than all the missionary societies of the United States contribute to foreign missions.

"The Chinese have made an extraordinary effort this year to raise money in order to build a chapel in Canton, and have secured \$1,913.45 for this purpose. But suppose we deduct this sum, we find that they still give to foreign missions \$638.70, or \$3.96 per member, which if made the basis of contributions for the American Board by all Congregationalists would give us \$2,007,054.72 for the work of evangelizing the heathen. Do not these Christians, who have recently come out of heathenism, shame us in our giving to the Lord's work? It is not long since the Chinese were arraigned most maliciously before the public of New York City. Would it not be wise to give them occasionally their due share of praise? Our American Chinese Sunday-schools are doing more for foreign missions than many of our large churches. A Sunday-school in Brooklyn of about thirty members has given \$150 in less than twelve months. Another in New York has recently given \$100 to support a helper under the American Board in the South China Mission. In one of the Boston schools the Chinese alone have given \$114 50, which with \$106 given by the teachers and scholars makes \$220.50 contributed during the past year. Now it is true that figures do not tell everything, but they do tell this: that the Chinese Christians in America give more than American Christians. Yet almost

every one of these men labors hard with his own hands to earn what he gives. We often spend more in luxuries than the Chinese earn, but they put us to shame when they begin to give to the cause of missions. Do we not need more self-denial in our giving? I know of a friend of missions who by a little economy saves fifty cents a week, with which she supports a Chinese student at school. Fifty cents a week may seem a small matter, but it counts up at the end of a year, and it is these small gifts which the Lord of the harvest loves more than the legacies of the rich. When the books are balanced in the kingdom above it will be found that the Chinese have not altogether sought their own good in coming to America, but that with the money earned here they have helped to send the gospel to many a heathen land."

In China not only do the missionaries have to contend with the indignation which has attended the belief that America has been untrue to her treaties with that country, but the progress of Christianity has stirred the forces of heathenism to do all possible to counteract it.

Bishop Hare of the Protestant Episcopal church writes :

"The condition of affairs in China at present is calculated to stir to its depths every Christian breast in which there beats one sentiment of reverence for Jesus Christ. Certain of the *litterati* and ruling classes have deliberately set on foot a systematic effort to cover Christians and Christianity with infamy. The means used are the circulation of tracts and colored pictures of the most revolting sort. The blasphemy of them passes belief. There are many millions of Chinese who of themselves have no hostility to Christianity, but whose minds are being poisoned by the literature they are receiving. Christians of all names, all the world over, should unite in a solemn resolve that, cost what it may, Christ and Christians shall yet be triumphantly known in their true characters in China, where they have been so shamelessly misrepresented and dishonored."

In order to bring to the missionaries and their work all the protection which government can give them, the *Missionary Review* tells us that it has been proposed to have a "minister of religion at Peking, with whom the imperial authorities of China and the accredited envoys of the foreign countries shall deal in the matters pertaining to the missions in all their branches. On the Chinese side it is thought such a measure would not seem so unusual as on our side, as the Chinese government has a minister of religion as it has a minister of war, at Peking, with established officers in the provinces for the express purpose of attending to missionary questions. On their side the idea would not be novel. It is urged in favor of the proposition to establish such a missionary representative, that the leaders of Christian thought ought to have some way of direct access to the government leaders of Chinese thought in order to understand each other aright. This is impossible to the representatives of the missions and churches severally, but might be got through a single accredited central officer acting for them all; a personal unit with whom the government might deal."

BOXES AND PACKAGES FOR INDIA.

BY D. F. SMITH.

MISSIONARIES will be sailing, D. V., sometime in October. Inquiries are often made in regard to articles needed for schools, children, etc., and a few hints may be useful to persons intending to send boxes to India. These should be sent, with express charges paid, to the *Morning Star* office, 457 Shawmut Ave., Boston, Mass.; also a letter to Mrs. J. L. Hammett, 352 Washington Street, Boston, Mass., enclosing money sufficient to pay the freight charges to India at the rate of fifty cents per cubic foot. Mrs. Hammett has kindly undertaken the charge of this work, and she will receipt all letters, money, etc., and see that all parcels are forwarded to the parties for whom they are designed.

Needles, numbers 7, 8, and 9, are most useful; thimbles of small and medium size; scissors; thread, white and colored, numbers 40 to 80, remnants of print from one yard to three or more; also pieces for patchwork, buttons for children's dresses, combs coarse and fine, writing-tablets, needle cases, lead pencils, etc.

These things are of real value to our work, especially as some of the workers live remote from centers where they can be readily purchased, and sometimes those living at centers find it exceedingly convenient to have a few of these necessary articles in store when the purse is low.

Presents for children at Christmas-time and at prize-givings are very acceptable, such as dolls, picture albums, little work-bags furnished with a spool of thread, a few needles, buttons, etc. A few picture cards in each box would be nice, as children are always fond of pictures.

Should any one wish to remember some friend, teacher, or child particularly, such articles should be carefully marked for the person intended.

All intending to send packages this year by Mrs. D. F. Smith should have them in Boston early in October.

A FEW MINUTES WITH OUR EXCHANGES.

Recently a vessel sailed from a Belgium port for West Africa having on board fourteen missionaries, four hundred and sixty casks of gunpowder, eleven cases of gin, and ten thousand casks of rum. Verily civilization(?) is a puzzle of inconsistencies!—*Religious Intelligencer*.

Drinking, which was a terrible curse all over Liberia ten or twenty years ago, seems to be decidedly decreasing. In all the up-country settlements no man can be a member of any church who sells liquor or drinks openly.

At Monrovia, the principal port of Liberia, the whole liquor business is in the hands of white men. All the colored merchants are Christians and will not handle drink. England,

Germany, and Norway all have their representatives engaged in a business which the despised Liberian Christians will not touch.—*Woman's Work for Woman.*

Recently a Chinese convert, of San Francisco, who refused to reveal his name to Rev. Dr. Masters, handed him a little package, directing him to expend the amount in securing a native Chinaman to preach the gospel in China. It embraced nearly all of his earthly possessions. The package contained \$100 in gold coin.—*Missionary Review.*

The belief in the efficacy of Christian prayer among some people in India, and their expectation that the gospel is yet to triumph over Hinduism, have a singular illustration in an incident recorded in *Light for India*. A woman came to a missionary at Bangalore asking him to interfere and prevent a certain catechist from praying for her any more. When asked how she knew that the catechist was praying for her, she replied, "I know it very well. I used to perform my worship to the idols quite comfortably, but for some time back I have not been able to do so. Besides, he told me at one time that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying, I shall be obliged to become a Christian too—I know I shall, and I don't want to. Please make him stop praying."—*Missionary Herald.*

What a wise word Mary spoke at Cana, when she said to the servants, "Whatsoever he saith unto you, do it." She must have learned that out of those long, quiet, blessed years at Nazareth. Often she had been able to understand some deep word of his, and had been compelled to content herself with just doing some obvious duty to which he pointed, and as she did it all became clear. She knew that there was no other such way of understanding him as by rendering him literal obedience; and she passed on the results of her experience to us all.

And how often has this taken place since! We have eagerly thought and read about the Master, trying to penetrate into the deep mystery of his nature, but we have been baffled and rebuffed; but when we have set ourselves to obey some simple injunction to do the duty which lay next to us, all our doubts have dispersed, and being willing to do his will we have known of the doctrine. Men would never know what the forces of nature can do for them except by setting themselves to obey them. And it is so in relation to Christ and the laws of the spiritual realm.—*Rev. F. B. Meyer, in Church Advocate.*

THE CHINESE HABIT OF DOING THINGS BACKWARD.

WE find the Chinese are a peculiar people, odiously practical. Despotically governed, they are abominably free. Ugly in features, they are yet substantial in color and appearance, and make a Caucasian who has his photograph taken with them look milk-and-watery. Proverbially polite, they are impertinently inquisitive. Lovers of proverbial truth, they are a nation of liars. Reliable, substantial, industrious, and conservative, they are yet non-committal, lazy, and, to use Mr. De Quincy's word, "unrelyuponable." They work for nothing and board themselves, supporting their family out of what they can make by such an opportunity.

But one of the most peculiar traits of the Chinese is the way they have of doing things backward, or diametrically opposite to what we do them in Europe and America.

In America when two persons meet they raise their hats and shake each other's hands; here to raise the hat would be an insult, and each man shakes his own hand.

When a friend or relative dies they wear white mourning instead of black, and allow themselves to become dirty instead of keeping themselves clean.

They turn to the left when they pass each other on the street, instead of turning to the right.

And when they address their friends they use the family name first and the given name last. Thus John Smith in China would be Smith John.

Enter a school, and you hear a tremendous noise as of a hundred persons talking at once ; it is the pupils studying. They all study aloud.

The carpenter when he uses his line, instead of using dry white chalk, uses wet black ink.

When the women sew, instead of pinning the garment to their knee and sewing toward them, pin it to their bosom and sew from them.

They read down their books instead of across, and from the right side cover toward the left, putting the *foot*-notes at the top of the page, and the running title along the left side of the leaf ; printing on one side of the paper only ; folding it at the outer edge, and cutting it along the back.

Instead of blacking their shoes they whiten only the edges of the soles.

They wear their sleeveless garment, corresponding to our vest, entirely on the outside, each outside garment being a little shorter than the one under it ; as if our undercoat were longer than our overcoat.

In company they keep their hats on, while we take ours off.

We stick the candle into the candlestick and waste about an inch ; they stick the candlestick into the candle and burn it all.

Our ladies wear their bangs on their foreheads, the Chinese ladies wear theirs on the back of their necks.

We build the best side of the house toward the street, and very often throw the dirt in the back yard. They build the windowless side of the house outward, and throw all the dirt into the street.

When we speak of the points of the compass we do it as east, west, north, and south ; they speak of the east, west, south, and north.

Even their compass is contrary, pointing to the south instead of to the north, as it ought according to civilized and modern ideas.

What would we think of a man in the United States if he wore a switch? Yet here every man who can afford one wears one, unless he has an exceptional wealth of hair.

Both men and women wear trousers, but the men wear skirts that reach nearly to their feet, while the most of the women's skirts only extend below their hips.

The streets in American cities are about six inches lower than the sidewalks; here they are built up two feet above the sidewalks.—*Rev. Isaac T. Headland, in Gospel in All Lands.*

INDIAN ALMS.

THE Indians have a custom of bringing their alms to church, and at the time of the offertory, each one—man, woman, and child alike—goes up to the chancel and places in the alms-basin that is held by the minister his offering. Sometimes this offering is of money, more often it is a gift of bead work, birch-bark boxes of maple sugar, canoes, moccasins; for these poor people have little money for themselves or to give away. But the desire to give to the dear Lord, of whose love for them they have only lately heard, is strong in their hearts, and the offerings they make to him would put to shame the gifts we make who have longer known him.

One day an Indian asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The bishop asked, "Why?" He said, "One dollar for me to give to Jesus and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said, "Yes," and the bishop was about to tell him, "It is too much," when an Indian clergyman who was standing by whispered, "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."—*Young Christian Soldier.*

PRACTICAL CHRISTIAN LIVING.

A CHILD THAT'S STILL.

"IF my child were but different!"
The mother said, and sighed. Ah, me!
Come to this house across the street—
A child that's different you shall see.

"She is so faulty, noisy, rude!
Not like the children—well, I mean
The sweet ideal darlings that
In dreams and books I've often seen.

"A moment she is good—an hour
Perhaps— What did you say to me?
A different child across the street?
Not one that's still! That cannot be."

Yes, still: and oh, so very good!
That white rosebud below her face
She is so still—for hours and hours
Has nestled in that very place.

The soft and dainty dress she wears
She's worn ('tis true) a day and night,
And yet, she is so very good,
'Tis orderly, and spotless white.

She has not spoken in that time—
Unless to angels, it may be.
And they will bear with her, no doubt;
They know she's but a child, you see.

You guess my meaning. Ah! that gush
Of loving tears, that sudden thrill,
Means that you pray your naughty child
May never be as good and still.

Means that you love her as she is;
And when she's careless, rude, and wild,
You'll hold her closer, lest some time
She may be like the other child.

—Mrs. M. F. Butts.

DIFFERENT SORTS OF MOTHERS.

THE power of the mother in molding the child has never been exaggerated. A woman with four beautiful children, who showed remarkable balance in disposition and temperament, was asked how it came to be. She replied that, as soon as she knew she was to be a mother, she lived for her child.

Any observing person can see how often it is true that the spirit of the child responds to that of the mother. Hundreds of children are punished for being naughty when irritability, unreasonableness, or harshness on the mother's part is the exciting cause.

Oh, what wonders may be wrought by self-control, sweetness and gentleness of tone on the mother's part! The *Chautauquan* tells us of several different sorts of mothers whom we have all seen duplicated :

"In a horse-car a few days ago my attention was attracted by a happy group of three,—an old woman still vigorous, though crowned with snow-white hair, one who had evidently been a hard worker in her time and was still capable of severe toil ; a young woman whose bright and sensible face showed her to be the elder's daughter, apparently filling a better worldly position than had been her mother's lot ; a young man who might have been either the husband or the brother of the young woman, good-looking in two senses and seemingly prosperous in his calling. The old woman appeared to have been on a visit to some other members of her family in the far West and was full of the pleasure she had had during her absence and of that she anticipated in getting home. The young people had met her at the train. One sat on each side of the mother, and all three faces were beaming with love and happiness.

"Dear old queen of their household was that happy mother to the young pair, very probably parents themselves but still

and always children to their mother. The strong, astute, affectionate face of the mother was full of character. She had played her part well and her children were then all unconsciously 'praising her in the gates.' Unpretending and simple though she was, she was a type of the mother whose 'children shall arise and call her blessed.'

"We have all seen the neglectful mother who leaves her children to the care of others while she devotes herself to 'society,' or shopping, or housekeeping cares, or whatever else may happen to be of most interest to her. Her children may love her, for 'love is in the heart of the lover,' and not in the claims of love's object, just as truly when the love is from child to parent as in any other relation; but that is from their giving and not from her deserving, and they will all their lives feel the effects of her early neglect in health, mind, and morals.

"There is also the obsequious mother, a distressing creature who apparently thinks that the only object for her own existence is to bring her children into the world and then to worship them humbly and dutifully. She is at once exasperating and piteous, but such is the power of any pure and unselfish affection that her children are not so often ruined as one would expect.

"A third sort of mother is not at all uncommon, though perhaps not so recognizable at first glance. This is the dominant mother, who loves her children as the panther does its cubs, because they are hers—hers to protect, hers to be proud of, and, above all, hers to rule. And rule them she does, body and soul, with a rod of iron. This mother is often indulgent, but seldom just. She is willing to grant her children all material benefits as long as she can prevent them from having minds of their own, from exercising the duty of independent thought.

"I know a mother who was left a widow with a large fortune and several young children. It was her pleasure that her children should ever remain infants. They should study only

the things she wished them to study, they should have only friends of her selection, they should obey her in all things great and small, at thirty the same as at three years of age. They became accomplished because they learned easily and she took pleasure in seeing their triumphs reflected upon herself. Her only son wished much to become a civil engineer, a calling for which he was especially adapted, but by his mother's influence entered the ministry, a profession for which he possessed not the slightest qualification and at the very foot of which he has pined for twenty years. He adores his mother—her children all do—but neither he nor his sisters have any independence of judgment or thought. She has always kept the family finances in her own hands, no one but herself even knowing the amount of the family income, and when the time comes for her to leave them they will all be as helpless as babes. Never having learned to weigh contending claims and decide things for themselves in childhood and youth, they cannot learn to do so now. They will be mere driftwood, at the mercy of every wind of doctrine and of circumstance.

“Another dominant mother is now engaged in fitting the varying minds of her nine bright girls and boys to the Procrustean bed of her opinions. Because they are her opinions they must needs be right. Because her children are hers they must have no views, aims, friends, or pursuits but of her choosing. No queen is she, ruling by the divine right of a mother's true, unselfish love, but a tyrant who shrinks at nothing to compass the one aim of her life,—to be obeyed blindly, unreasonably, slavishly, by every member of her household. Are her children ill, she is all anxiety and tenderness, but should she require any assistance in their case, it must be from some hireling who can be discharged as soon as the service is no longer needed, for she fears that some other hand than hers will be gratefully remembered.

“As a specimen of the dread of mental freedom one incident may be given. An elderly friend of the family who

loved the children and sincerely pitied the way in which they were being educated, or rather stunted, thought that the study of the Bible unaided by a commentary would open to them new fields of thought and prove a means of growth. So he asked one of the sons to read aloud to him a chapter or two from the Gospel of St. John each night before retiring. (They were traveling and occupied the same room.) The boy, seventeen years old, knew nothing of the Bible excepting the disconnected portions which are read in church services, and soon became intensely interested. After two or three evenings of this he told his mother of his new pleasure. She instantly took the alarm and not only ordered the reading to be stopped (though as a professedly Christian woman she could offer no reasonable objection) but requested the old gentleman to cease to meddle with the instruction of her children and to leave their party.

"This mother has produced a family of cravens, happy if their tyrant is in good humor, trembling if she frowns. Such is her empire over them that their only standard of right and wrong is 'what mamma thinks.' Neither arguments nor evidence have any influence against her verdict.

"We turn from the dominant mother with weary hearts (almost feeling her yoke upon us) to a mother with soft and loving eyes, with a warm and tender heart, who now that she is old and feeble is truly enthroned in the hearts of her children—old enough to be grandparents themselves—because to her bright spirit and warmly sympathetic guidance and affection they owe the privilege of full and free development. And her descendants do indeed 'rise up and call her blessed.'"

If I am between two moral evils I will not have either. "There is small choice in rotten apples." I am to reject both. A man is not to lie to save from the necessity to steal; nor to break the Sabbath lest he should not be able to pay his debts. Never choose to do wrong.—*John Hall.*

HELPS FOR MONTHLY MEETINGS.

THE CONCERT CALENDAR, 1892.

January 3.—General Outlook of the World.

February 7.—China and Thibet. Confucianism.

March 6.—Mexico, Central America, West Indies, Cuba. Evangelization in Cities.

April 3.—India, Ceylon, Java. Brahmanism.

May 1.—Burmah, Siam, and Laos. Buddhism.

June 5.—Africa. Freedmen in the United States.

July 3.—Islands of the Sea. Utah and Mormonism. North American Indians. Chinese and Japanese in America.

August 7.—Italy, France, Spain, Papal Europe.

September 4.—Japan, Korea, Medical Missions.

October 2.—Turkey, Persia, Arabia, Mohammedanism, Greek Church. Normal Christianity.

November 6.—South America. Papacy. Y. M. C. A. Home Missions.

December 4.—Syria, Greenland. Jewish Missions. Educational.

QUESTIONS FOR OCTOBER.

[The importance of giving attention now to those countries which are strictly heathen leads us to change the subject for October to "China." See article, "Progress among the Chinese."]

What important question is before our nation to-day?

What action of Christian Chinese is important?

State the contributions of the California Chinese for benevolence.

How much given for home missions? For foreign?

Give other facts about their gifts.

What have their gifts been in Brooklyn? In New York? In Boston?

What are some of the discouragements in China?

What does Bishop Hare write?

What is proposed which may help matters?

Subject for discussion. The power of love in mothers. [See article, "Different Sorts of Mothers."]

WORDS FROM HOME WORKERS.

MAINE.

Perhaps a word from the southwestern corner of Maine will be acceptable in your list of reports. Our Biddeford Auxiliary numbers thirty or more, and the meetings are held once a month at the homes of the members. The meetings are somewhat after the order of the regulation missionary meeting, though we have tried to deviate a bit. At nearly every meeting some interesting article on mission work is read, these articles being taken from different publications.

A number of the members take the *HELPER*, some take the *Star*, and last year the Auxiliary subscribed for the *Missionary Review of the World*, which we used in our meetings. Last year we raised about seventy-five dollars, thirty of which was used for the support of our home and foreign missionaries, the remaining forty-five being used for church and local purposes. This year we have pledged to take four shares of the apportioned amount, and we hope to do as much for local needs as last year. Much of this money has been raised by the sale of comforters; one sister, Mrs. F. W. Sievers, having superintended the making and selling of ten during the last two years. In June we entertained the Saco Auxiliary at a five o'clock tea in the church vestry. Once a year the society takes an outing, and spends the day at the cottage of the Hill sisters at Old Orchard. Since our organization the interest has not waned, and we hope to enter even more fully into mission work in the future. CORA B. BICKFORD, Sec.

MICHIGAN.

The report of the W. M. Society of the Hillsdale Q. M. is as follows :

The Woman's Missionary Society held its June session with the Sand Creek church. The business meeting was called at four P. M. Words of cheer came to us from the different Auxiliaries. The amount of money raised for the year is \$534.64. The Fairfield Auxiliary gave us a very pleasing entertainment in the evening and we all felt that the Lord had abundantly blessed us during the year. ADA DAVIS, *Sec.*

MINNESOTA.

Perhaps some may want to know what the Dallas Auxiliary is doing now their church is finished. We did not do much through the winter on account of sickness and the cold weather. From Oct. 24, 1891, to April 1, 1892, we had no meetings. April 9 we called a meeting and elected our officers. Since then we have had our meetings regularly in the church every two weeks unless rain prevented.

We are but a small band, but we are trying to do what we can for the Master. We have raised \$16.16 since we commenced this spring. We have laid out for church uses \$6.05 and have on hand \$10.11. We donated to our pastor, Rev. G. A. Taylor, thirty yards of carpet which we had made during the year. We have a mission barrel which we keep in the church that has not been opened yet. We intend to send our mission money next quarter. Our officers are Mrs. U. A. Cooper, treasurer; Mrs. N. A. Taylor, vice-president and secretary; Miss Lucinda Taylor, treasurer; Miss Emma L. Taylor, agent for the HELPER. We have eleven members.

NANCY A. TAYLOR, *Sec.*

IN MEMORIAM.

AMONG those who have been recently promoted to higher service above, no more earnest soul has left us than Mrs. Fanny Morrell, of the Ames, N. Y., church. The deep interest in Christian work which had made her a valued helper in the church and W. M. Society continued until the last hour of her life. When delirium had held her mind captive for days the

ringing of the bell for the weekly prayer-meeting, which she had so loved, restored her balance of mind, and she expressed the wish that she might go once more. At another time she rallied to express a wish to give five dollars more to the Woman's Missionary Society. Living and dying with a desire to advance Christ's kingdom, it may be truly said of her, "Blessed are the dead who die in the Lord."

Our Young People.

"Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."—DEUT. 15: 11.

WHAT GOOD TO-DAY ?

WHAT good to-day? Have kindly thoughts been cherished?
 Have words been spoken full of gentle grace?
 Some one been helped who but for thee had perished?
 Some sad heart seen the sunlight of thy face?

SOME of our young people's societies are doing work in India or at Harper's Ferry which is under the auspices of the Woman's Society. Reports are solicited from such, giving an account of such work.

SAD THINGS.

AT the annual meeting of the Woman's Baptist Foreign Missionary Society, held in Albany, N. Y., while the seven young ladies who are under appointment for the foreign field were telling of the leadings that had brought them to the happiest decision of their lives, some one in the audience was heard to say, "How sad!"

"Sad?" said a veteran, now doing good work here, but longing to go back to her dark-skinned sisters because of their

greater need,—“Sad! It is pure joy,—the greatest joy a human being can know.”

There *are* sad things. It is sad to see men made in the image of God, possessing the noblest attributes, capable of the grandest achievements, heirs, if they will, of the kingdom of heaven, deliberately, with their eyes open, turning their backs upon all these riches and glories, and walking straight down to wretchedness that has no end.

It is sad to see women, with all their grand possibilities, expending their whole energy in the effort to obtain and hold mere social position.

It is sad to see fathers instilling into their sons the love of gold rather than the love of souls.

It is sad to see mothers carefully preparing their daughters to shine for a day in society rather than as the stars for ever and ever.

It is sad to see our young men striving with all their God-given powers for the fleeting honors of earth, or, worse still, caring for nothing but self-gratification.

It is sad to see our beautiful young women, with all their nineteenth-century endowments and advantages, contenting themselves with lives of pleasure, or at best making a compromise with conscience, expecting—though Christ himself said it could not be done—to serve God and mammon. O girls! our question is not, “Can I squeeze into heaven if I do this?” or “Will this thing that I like so much turn God’s face entirely from me?” but, “What shall I render unto the Lord for all his benefits toward me?” “How can I *most* serve Him who gave his life for me?”

Is it sad to see sheep closely following their shepherd? Is it sad to see the heirs going forth to possess their kingdom? Will it be sad in that last day to hear the “Well done, good and faithful servant,” or to receive from the hand of the Glorious One the star-jeweled crown? or to hear the elders say, “These are they which came out of great tribulation and,

have washed their robes and made them white in the blood of the Lamb " ? and to know that you helped to show them the way ?

" Whosoever will save his life shall lose it : and whosoever will lose his life for My sake shall find it."—*Helping Hand*.

THE *Religious Herald* thus speaks of women in China, India, and Japan : " They carry coal in baskets for the supply of steamboats lying in the harbor ; they carry baggage and heavy loads of merchandise on their heads ; they gather offal and remove sewerage from the open streets of great cities ; they creep in mud and water six inches deep, pulling up the weeds between rows of rice in the paddy fields, and breathing the odors of sewerage with which the grain is watered from the town. They even carry strong men in chairs supported by bamboo poles resting on their shoulders. They climb, panting for breath, under such burdens, up the steep sides of mountains, and receive a small string of copper cash for the hard service."

The condition of woman among some of our still savage Indian tribes is no better. There she is counted and called " a dog " ; she is a beast of burden ; she must build, plant ; she must walk, carrying a load of blankets, while her lord and master proudly rides his pony ; she may not sit at his table, although required to prepare the meal, but she must take the remnants with the dogs when he has finished.

Christian woman, " who maketh thee to differ " from these ? And what art thou doing to give others that gospel which has done so much for thee ?

THOUGH God has promised always to guide his inquiring children in the way that is right, he has nowhere promised to make this way now seem right to their friends or neighbors, or even to themselves.



MISSIONARY NUTS.

"I'M going nutting," said Johnnie;
And said Jane, "I'm going, too,
And with all the nuts I gather
This is the thing I'll do:
I shall sell them all for money,
And every penny bright
Will be for the 'Willing Workers,'
To send the gospel light."

So the nuts are falling, falling
On the grass and on the rocks,
And the pennies dropping, dropping
In the missionary-box;
And the gospel light is shining
In the darkness far away,
And the children both are happy
In their work and in their play.

—*Mission Dayspring.*

FIVE LITTLE SLAVES.

SOME years ago in Africa five little boys were stolen away by wicked men, who sold them for a quantity of salt. An American captain who heard of this wicked deed bought them, and took them to a mission school, where they could be taught all about the blessed Jesus.

They were bright little fellows, who were grateful for a home so comfortable and happy, and they learned in three months to read the beautiful Gospel of St. John in their native tongue. One of the rules in the mission school was that every child

must repeat a verse of the Bible at morning prayers. These boys had never been accustomed to memorize, and as they were fond of play this task was at first a great trial to them. The youngest would often lie on his back and groan, "Oh! these verses will be the death of me yet."

But as soon as they could read the Bible stories, they began to delight in poring over them. How well they understood the beautiful story of Joseph, and appreciated what he felt when sold by his brothers into slavery. As they read how God protected him and made him a great prince in Egypt, and how his brothers came to buy corn and bowed down before him, they clapped their hands in joy. "You fine fellows," they exclaimed, "where is all the money you took when you sold your young brother? Much does it help you now!"

These boys at first did not like to work, and often cried over the duties which were given them. One of these was to sweep a part of the courtyard every day. Often one little boy would take the leaves which had blown around the court, and carry them to another part of the yard, for fear he would have to clear more than his own section. But at last they grew ambitious, and loved to keep their gardens in fine order, and often made fences and helped to build school-houses out of the beautiful bamboo which grows so luxuriantly in Africa. At last a mission church was to be built, and these boys begged for the privilege of helping, no matter how small the service they could render.

When they went to church their delight was in the singing of hymns, and this part of the worship was quickly entered into with true spirit and earnestness. It is no light matter to train these little African boys for true spiritual lives, but step by step they make progress in the "strait and narrow way," and as they grow in years and grace their hearts yearn to bring others less favored than themselves into the mission.

Is it not worth something to have brought these five little slaves out of darkness into light?—*Missionary Link.*

HOW A CHINESE FATHER FEELS.

BY E. MCKECHNIE.

ONE day a man and his wife came to the Margaret Williamson Hospital with a little boy about three years old. The doctor examined his eyes, which were troubling him, and said that the child was blind. The father and mother were much distressed, and begged to stay with us to see if something could not be done. For two days we kept the mother and little boy, but when the father came back he was told that there was not the least hope. He said a blind child was of no use whatever, and he would just throw it into the river. The mother began to cry, and said she too would throw herself into the river, as she did not want to live. They had two little girls at home, but they counted for nothing in this family. We tried to make them understand what a sin it would be to kill this little fellow, and when they left we gave them some of our good tracts and the Scripture verses, as the man was able to read, hoping these would help them see their true course. But it made me very sad, and I could not but compare the lot of this little one with that of those who have Christian fathers and mothers.—*Missionary Link.*

OUR CHILDREN AT DANVILLE, N. H.

THE Golden Rule Workers held a fair and festival at the town hall Thursday evening, April 21.

The exercises of the evening consisted of vocal and instrumental music, recitations, pantomimes, etc.

One of the principal attractions was the presence of the celebrated "Mother Goose," who, with her numerous family, entertained the audience in a way that showed that her old-time rhymes had lost none of their jingle or effectiveness by the lapse of years.

The net receipts of the evening, including a quilt made by the children and destined for Harper's Ferry, were \$54. This

sum would doubtless have been largely increased had the evening been favorable. But April, who had been wonderfully chary of her tears during the month, suddenly changed her mood, and the sunshine of the morning was succeeded by heavy frowns that at night culminated in a copious outpouring.

J. A. L.

A ROOSTER THAT SPOKE OUT IN THE MEETING.

AND a missionary meeting, too; just think of it! It was in Mexico, where the little children meet and sew, and sell little things to get money for their orphanage. The older people meet with them and direct them. At one of these meetings the speaker was telling something, when suddenly "Cock-a-doo-dle-d-o-o-o" rang out in the room. Then, of course, everybody laughed; even the old people were amused; and the boys—well, of course, the boys just shouted. What could it be? There was no rooster to be seen. After a little while, when they all got quiet, there came another crow, and they began to look under the benches and behind the doors, under the tables, desks, and chairs, but no rooster could be found. Soon there was a flutter, a flapping of wings, and an old woman with a basket under her shawl was trying to smother the voice of the rooster; but like some children he wouldn't be still.

This poor woman had no money to give, but she wanted to do something; so she had walked a long distance with her basket on her arm, hoping that some one would buy her rooster so she could help along the orphanage. "Where there's a will there's always a way."—*Selected.*

EXTRACTS FROM A PRIVATE LETTER FROM MRS. STILES.

"ALL the missionaries were much pleased to get the patchwork and cards. We use the patchwork to teach the children to sew, and most of the cards are given out in Sunday-school. We give cards here once a month to all who have

been faithful in attendance. I have used some to make little picture scrap-books for Christmas, and have begun to make two larger scrap-books for use in school and for showing the children when they come to my house. One of these is made up of pictures illustrating scenes and stories in the Bible, and helps to interest the children in Bible stories. The other one shows them a great many things that they do not see in this country, and so helps them to understand about them.

A new orphan came to us yesterday. His father has recently died. He looks very sad indeed. I think he will soon brighten up. There has been a great deal of sickness, and many deaths have occurred in the mission this year; among the natives, I mean.

Mr. Burkholder, as a medical missionary, will have a large field of usefulness here.

We had a good meeting at the church this morning; subject, "The Promises of God." Many children took part, repeating verses from the Bible containing promises. Ask the children to pray for us and for the children here. ADA H. STILES.

EDITORIAL NOTES.

OUR summer Assemblies at Ocean Park and Keuka have recognized woman's work and woman's ability both in their programs and executive work. As the Ocean Park meetings were held first, we will refer briefly to these, leaving those at Keuka for future reference. Throughout the Ocean Park Assembly the platform work and instruction given in various branches were shared by men and women. Temperance Day was under the auspices of the Maine W. C. T. U., the meetings being presided over by Mrs. M. N. L. Stevens. The two days of the *Woman's Convention* were filled with interesting exercises, the first being the annual meeting of the Educational Bureau. This work was originated by women interested in the Park, and they have mainly carried it on; but men are now

associated with them in membership. Curtis Home, which is owned and managed by the Bureau, not only furnishes conveniences for persons who visit the Park wishing to board themselves, but the class-rooms are in almost constant use. Here Mrs. Webber holds her Normal Mission classes. A committee from this Bureau arranges for the successful annual meeting known as the Woman's Convention. A *Parliamentary Drill* had many amusing as well as instructive features. A *Model Missionary Meeting*, conducted by Mrs. Mary Ward of Minneapolis, showed what a variety of exercises could be brought into an hour's time. One feature which should be adopted by every Auxiliary is the appointment of a *Gleaner*, who shall gather from our publications all facts about our mission from one month to another and report. At the meeting where physical culture was discussed many interesting suggestions were received from Miss Edith Bickford of the Boston Emerson School of Oratory. Mrs. A. F. Fletcher of Lowell was thoroughly at home when talking of the "Relation of the Church to the Children." The evening *Journey around the World* consisted of word pictures of the religious condition of many of the different countries. Mrs. F. S. Mosher of Hillsdale led us in our journeyings from New York across the Atlantic, through many of the countries of Europe and across the Mediterranean, where Miss DeMeritte took us in charge and gave us glimpses of Africa. Mrs. N. W. Whitcomb then became our guide to many of the islands. Mrs. D. F. Smith accompanied us to our India field, after which, with Mrs. Coldren's assistance, she arranged some scenes to represent native life. Bro. Coldren completed the trip with us, leading us through China and across the Pacific to San Francisco. The singing of the Marsellaise at an appropriate point in Mrs. Mosher's talk, and of "America" at the close, formed attractive features of this somewhat unique evening's entertainment. The second evening was occupied with a lecture by Alice Freeman Palmer. She was greeted by a large audience,

and her presence and lecture were highly appreciated. Ocean Park has never given a more attractive program to its visitors than that of this year's Assembly.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for July, 1892.

MAINE.

Bangor, Mrs. Blake for Annie Blake in Sinclair Orphanage..	\$3.12
Brunswick, Mrs. Brown, Bible woman with Mrs. Ager.....	6.25
Brunswick, Mrs. Osgood's class for Kotri.....	6.25
Brunswick aux., Miss Coombs's sal.....	7.50
Biddeford, Busy Gleaners, Miss Coombs \$2.50, Mrs. Lightner \$1.20	7.50
East Corinth, Mrs. M. A. Wingate	3.85
East Dixfield aux.....	17.50
Houlton Q. M., col. F. M.....	2.00
Houlton, Mrs. W. P. Kinney..	6.35
Kingfield aux.....	1.00
Lewiston aux., Main St., Miss Coombs's sal.....	10.00
Saco aux., Miss Coombs's sal..	21.87
Springfield Q. M., bal. L. M. Mrs. Ellen R. Hunt and on L. M. Mrs. Julia A. Caldwell....	12.00
South Berwick aux., sal. of Miss Butts.....	10.00
West Falmouth aux., zen. work at Balasore.....	12.21
Windham Center ch., zen. work,	6.00
West Buxton aux., Miss Coombs's sal.....	3.00
West Buxton aux., F. M.....	3.00
A friend.....	2.00

NEW HAMPSHIRE.

Center Sandwich, Young People's Soc. for Sukha Matsai at Balasore	\$12.00
Derry Depot, Miss B. C. Whitaker for Betsy at Midnapore.....	5.00
Jackson, D. K. Hazzelton for F. M.....	1.00
Littleton aux. T. O. \$3.25 and \$3.55 for Mrs. Lightner and Miss Butts.....	6.80

Merrimack Valley Asso.....	\$1.00
Manchester ch., Miss Butts and Mrs. Lightner.....	18.55
Northwood Ridge aux., Mrs. Lightner's sal. and bal. L. M. Mrs. Abbie A. Berry.....	10.00
Wolboro aux., Miss Butts and Mrs. Lightner.....	8.00
Whitefield, R. A. Rowell T. O., A friend, passage of missionaries..	1.00
	15.00

VERMONT.

East Randolph aux., for Mrs. Smith's sal.....	\$15.00
Huntington ch., Mrs. Smith's sal	6.10
Huntington Q. M., do....	6.00
Lyndon Center aux., do.....	7.50
Morrisville, Mrs. J. Robie do..	5.00
Starksboro ch., do.....	5.00
South Strafford aux., do.....	5.00
Wheelock Q. M., col. do.....	7.00
West Derby ch., do.....	3.00

MASSACHUSETTS.

Blackstone aux., Miss H. Phillips return passage to India	\$7.75
Blackstone, T. O. do.....	8.00
do Y. P. and Busy Bees do	5.00
Brockton ch., T. O.....	2.16
Lowell, Miss F. E. Blake for Annie Blake in Sinclair Orphanage.....	3.13
Reading, Henrietta Gardner....	1.00

RHODE ISLAND.

Auburn ch., T. O. Miss H. Phillips return passage.....	\$14.16
Auburn ch., Miss Franklin....	1.10
do Crystal Band T. O. Miss Phillips's passage.....	5.00
Carolina aux., do.....	5.00
do do T. O. do.....	5.00